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The
American Friend

Old Series
Vol. XXXV. No. 16

APRIL 19, 1928

New Series
Vol. XVI. No. 16

The Christianity of God

ELBERT RUSSELL

Creative Fellowship

CLARENCE E. PICKETT

Easter With Chicago Friends

VISITING FRIEND

Advancement of Negro Cause Noted

Before and After the Flood

Friends Teachers Available

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ON THE HORIZON OF THE CHRISTIAN CHURCH

UNIVERSAL DRAFT BILL CALLED A FRAUD

Characterizing the Capper-Johnson Universal Draft Bill, which Congressman Johnson of South Dakota moved to bring before the House by discharging the Committee, as "a fraud which neither 'conscripts capital' nor 'takes the profit out of war'," Frederick J. Libby, Executive Secretary of the National Council for Prevention of War, explains why the peace forces regard the Bill as one of the most dangerous ever submitted to Congress. The Capper-Johnson Bill has been before Congress in different forms for the past four years. It is called a bill "to provide further for the national security and defense." It has been backed by the American Legion membership as designed "to conscript capital and to take the profit out of war." "Whatever may have been the original form of the Bill," says Frederick Libby, "as it stands today it is a fraud because it neither conscripts capital nor takes the profit out of war. The Legislative representative of the American Legion in Washington, Mr. John Thomas Taylor, has said publicly here, "This Bill does not touch a dollar of capital." Mr. Bernard Baruch, one of the supporters of the measure, claims only that it may 'eventually' eliminate 'improper' profits. On the other hand, it unquestionably conscripts labor and it gives the President power to fix prices up or down as may be determined by the views of the bureaucracy that surrounds him."

NATIONAL CHINA FAMINE RELIEF CAMPAIGN

The famine in China, due primarily to three years of drought and aggravated by civil war and bad government, has become so acute that the China International Famine Relief Commission, with headquarters in Peking, has appealed to America for immediate help. The Committee on Mercy and Relief of the Federal Council of the Churches of Christ in America, in cooperation with the Committee on Reference and Counsel of the Foreign Missions Conference of North America, has decided that generous response should be made to this pitiful call for help. A National China Relief Campaign Committee to be composed of scores of outstanding citizens is being formed to make a nation-wide, intensive, ten-week campaign for funds. A cable message from the Famine Relief Commission of Peking states that according to reports from missionaries in the northwestern part of the Province of Shantung appalling famine conditions prevail. The situation, which has been growing worse for many months, is now so bad that nine-tenths of the population are reported to be eating unwholesome food substitutes. A half million people are actually starving and 4,000,000 more face similar conditions in the next two months. Funds available for winter relief work are now exhausted. The area affected most severely is about the same as that of 1921 when America raised many millions of dollars in a great relief effort for the people there. At least two or three American mission boards, having work in western Shantung, have already started appeals for funds from their constituents for famine relief to be administered by their missionaries in those territories. Cable reports from Peking, which originate from missionary sources in northwestern Shantung, indicate that conditions there are entirely quiet so that relief measures are altogether practical, if resources were in hand. In the campaign for relief being planned in this country, the active assistance of the strongest leaders in every community will be needed.

Sixteen
Satisfied Friends

received a check on March 1. The checks were in payment of interest due on the Annuity Bonds held by these Friends.

Every six months similar checks go to these investors who have recognized in the Annuity Plan of the Foreign Mission Board an opportunity to help in furthering the Kingdom of God among men.

For particulars, write to the

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS
101 South Eighth Street
Richmond, Indiana

DAILY MILITARY EXPENSE STARTLING

The sum of $2,000,000 a day is necessary to support the present United States military establishment. This sum must be provided for the maintenance of our present army and navy structure independent of any increase in either department. These startling figures have just been given by Hon. Ralph F. Lozier, Member of Congress from the Second District of Missouri, in a discussion calling for a "let up" on military expenditures until Congress has dealt effectively with the problem of flood control. Combining the appropriation of the House for maintenance of the Army of $315,566,532 during hte coming fiscal year and the appropriation for the same period for the Navy of $369,190,737, explains Mr. Lozier, making a grand total of $685,757,269, the total daily expenditure for the next fiscal year will run approximately $2,000,000. Taking the figures of Congressman Lozier, the United States government has spent approximately $2,000,000 a day for military and naval establishments during the entire period of the present and preceding administration control. The proposed naval extension program, calling for the expenditure of $274,000,000 for new ship construction, if ratified by the Senate, when the program is completed will increase the maintenance expense of the naval structure considerably beyond the present expense of two million dollars a day.

NEW AMERICANS THROUGH IMMIGRATION

The report of the Commissioner General of Immigration states that from June 30, 1926—June 30, 1927, 538,001 aliens were admitted, of which 335,175 were new-comers for permanent residence. For the year ending June 30, 1927 there was a net increase of 284,493 in the alien population in this country as compared to 268,351 increase for year 1926. Canada and Mexico contributed nearly 45 per cent of the total number of immigrants in 1927. A study of the immigrant contribution by races gives the following approximate figures for the larger groups: Mexican, 66,000; German, 56,000; Irish 44,000; English, 40,000; Scotch, 25,000; French, 19,000; Scandanavian, 19,000; Italian, 18,000; Hebrew, 11,000. About 254,000 newcomers were from 16 to 44 years old. There is today a better distribution of quota immigrants by states, although New York still leads. Of the 165,000 immigrant aliens which arrived in 1927, New York received 70,000.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

An Awakening Public Conscience

IT is almost inconceivable that no longer than a century and a half ago, some two hundred crimes were punishable in England by death. Brutal in the extreme were the conditions involved in public execution. Gradually there was a revulsion, both against the inflicting of death for so many crimes and against the hideous exhibition of cruelty made by the State. As a result the death penalty is now practically reserved for but one offense—that of first degree murder. And in the second place, as if shamefully conscious of the brutalizing nature of the gruesome business, executions are hidden away in the private recesses of state prisons and performed in the dead of night when the world sleeps.

Is it not strange, however, how tenaciously the public holds to this last medieval and ancient stronghold of brutal vengeance? But eight of our states—Maine, Rhode Island, Michigan, Wisconsin, Minnesota, North and South Dakota and Kansas—have abolished capital punishment. At the same time it is encouraging to note the increasing interest being taken in the question and the growing sentiment of opposition to the infliction of the death penalty. Undoubtedly the public conscience is being gradually aroused to feel both the iniquity and the futility of capital punishment.

The State's Inhumanity To Man

I'LL never have that thing put on *my* conscience!" It was in that modern public forum, the smoking room of a Pullman sleeper. The speaker was what might be popularly termed a hard-boiled, two-fisted go-getter, and he was talking to a group of his kind. His emphatic assertion was the terse climax of his statement that he would positively sit on no jury case in which the death penalty were involved. He was most pronounced in his opposition to capital punishment and the group was in evident sympathy with his views on the subject. In illustration, one man told of having talked with the official executioner in a certain state. Although merely having done his duty as required by the State, the man's big form shook with feeling and his voice quivered with emotion as he told of having executed a young man of whose innocence he had little doubt. Through many years the remembrance of that tragedy had haunted him and had darkened his life. In that and scores of similar cases which are a matter of record, the State's inhumanity to man was twofold: on the one hand it perpetrated a terrible travesty on justice by taking the life of an innocent man, and on the other it put upon a sensitive soul the awful responsibility of performing the act of execution. Even in case of unquestioned guilt, the fact of inhumanity is recognized. It is emphasized when the State makes a ghastly mistake.

Capital punishment is based on the primitive instinct of vengeance. It is vindictive and brutalizing. Having deprived the individual of practicing private reprisal, how long will the State arrogate to itself the heathen practice? What better is it doing than regulating vengeance and making it official? That threat of execution is not a deterrent of murder, is quite generally conceded by authorities in this field. In fact, its effect is held to be inciting rather than deterring. Furthermore, the shadow of the death penalty hanging over a murder case renders conviction and punishment more difficult and less certain. Capital punishment brings no relief to those who have suffered bereavement and carries no element of reform to the convicted murderer. It is irrevocable and offers no opportunity of correcting the occasional, if not frequent, tragic miscarriage of justice. From every point of view it is demoralizing and inhuman.

What Shall Be The Alternative?

OPPOSITION to capital punishment is not based on a superficial sentimentalism that would seek to palliate crime and excuse the criminal. It seeks, rather, to approximate a more enlightened and humane spirit of justice, that would both involve the elements of punishment, sacrifice and restitution, on the one hand, and would seek the reform of the criminal, on the other. In our issue of March 15 there was published a proposal favored by New Garden Quarterly Meeting of Indiana providing for an alternative to capital punishment. Discussion of it through the columns of THE AMERICAN FRIEND was invited but no communication has thus far been received in response. We trust this default does not indicate a lack of interest on the part of Friends, who of all people should be deeply concerned. To us, the proposal seemed unnecessarily drastic, and we believe the end sought could be achieved without invoking the legal status of a living death.

In answer to the question, what shall we do with the murderers if we abolish the death penalty, the following answers have been given:

"It seems that there is but one ethical and satisfactory answer to that question; namely, segregate them for the protection of society, and then treat them so that *they can*

redeem their characters by lives of sacrifice. How could this be done? It does not seem difficult.

"First, give the prisoner work to do—creative, worthwhile work, which would keep his mental and physical powers from stagnation or degeneracy. Give him opportunities for outdoor exercise, a reasonable amount of recreation, decent food, and those opportunities of an intellectual and moral character which will stimulate the best in him. It is a well known fact that murderers are frequently of the better class of prisoners, the large majority having no previous criminal record. There are brutal, degenerate, perverted men. But *most* men in prison have something within them on which they could build.

"Second, arrange to give the products of this man's work (or their equivalent in money) to those who have been bereaved. Let the criminal *live the rest of his life* making restitution to society for the wrong he has committed. This gives him something to live for, and furnishes an incentive for personal redemption. This is the only ethical way! All other methods are remnants of retributive justice, relics of an outworn barbarism which have no place whatsoever in our modern civilization."

At its session last October the Five Years Meeting expressed a deep concern on this question and encouraged its constituent Yearly Meetings to undertake to educate public sentiment on the issue and endeavor to influence their state legislative bodies to take action in favor of more enlightened and Christian ideals of punishment. There are many ways of approach toward educating public sentiment: informal discussion like that quoted from the Pullman forum, study group consideration, public forum discussion, more formal debates, essay writing, newspaper contributions, etc. The first requisite is up-to-date and adequate information and material. This can be freely secured of the League to Abolish Capital Punishment, 104 Fifth Avenue, New York. An extremely valuable booklet, "Abolish the Death Penalty," written by our own Ben Gerig, presents the subject graphically and comprehensively. It may be secured by writing the Massachusetts Council for the Abolition of the Death Penalty, 4 Park Street, Boston. Another thoroughgoing study available is that of Clifford Kirkpatrick, which may be had of Friends Central Bureau, 1515 Cherry Street, Philadelphia. A more extensive treatment of the subject is the book, "Capital Punishment in the Twentieth Century," written by our English Friend, E. Roy Calvert, and published by Putnams. There is no lack of good material and we would encourage Friends to secure and use it.

The Christianity of God

BY ELBERT RUSSELL

TO most of us there come hours when our religious faith longs for the help of the senses. Spiritual things seem so unreal and God so intangible, that our hearts echo Philip's request at the Last Supper: "Now just show us the Father and we will be satisfied." (Jno. 14:8) Jesus' answer would have to be to us, as it was to Philip, not so much that such a thing is impossible but that it would be useless; "Have I been so long with you and dost thou not know me, Philip? He that hath seen me, hath seen the Father." (Jno. 14:9).

This answer turns our attention to the fundamental importance of a quite different question. As a writer in one of our religious periodicals has put it in substance, the church need not concern itself so much whether it can get men to believe in the divinity of Christ, as whether it can itself believe in the Christianity of God. The customary theological approach of Christian theology to the problem of the divinity of Christ has been such as to make this distinction fundamental.

When I began, as a young man, the study of theology, we started with what was called Natural Theology. We did not begin to get our knowledge of God from Christ but from Nature. From the Power manifest in Creation, we inferred the power of the Creator, and put down, as the first article of our creed, the divinity of Power—God is Omnipotent. By observing the wisdom manifest in the adaptations and order of Creation, we reached the second article of our creed, the divinity of Intelligence—God is Omniscient. From the study of the human world in its highest attainment of order, we reached the third article of our creed, the divinity of Justice—God is impartially Just.

Equipped with the conceptions of divinity derived from such a study, we turned to the Gospels looking for evidences of the divinity of Christ. When we read of the supernatural power of Jesus' miracles, we said to ourselves: "Ah, here is evidence of his divinity," for we believed in the divineness of Power. When we found Jesus revealing truths which the philosophers of Greece had not attained, we saw in his superhuman knowledge evidence of his divinity. And when he denounced the hypocrisy of the Pharisees or represented the King in the parable of the Last Judgment as saying "Depart, ye cursed, into the everlasting fire," we said "Ah, the divinity of stern Justice!"

But when we came to the heart of Gospel story and read of Jesus—"how God anointed him with the Holy Spirit and with power, who went about doing good and healing all that were oppressed of the devil;" when we heard of his compassion for the sick and sorrowing, his forgiveness for the sinful, and his self-sacrificing love for his people, we were somehow at a loss. Love was not, in our precious creed, a primary evidence of divinity. To dominant and militaristic races like the Anglo-Saxon and Roman, mercy seems womanish and weak, and compassion is feared because it weakens the fighting morale; consequently these qualities have never been prominent in their highest conceptions of divinity. Jesus' compassion has been regarded as something for Christian theology to apologize for or explain away. It reveals something which is incidental in God's character, but not the essence of his divinity. As the old Calvinistic and Evangelical theologians said; "God must be just; he may be merciful." Jesus' campassion reveals God on vacation, as it were; but Justice is his regular business. We associate love, with fondness, foolishness, weakness. To say that God is Love, and let it go at that, is to most Christian's minds to say that God is *impotent* rather than *omnipotent.*

Evidently something is wrong with a method of approach that makes Jesus' divinity evident only on the fringes of his activity, only on the outskirts of his ways, and makes it hard to feel the divinity of his outstanding characteristics and motives, as the Gospels present them. To the beloved apostle, who came nearest his heart and penetrated deepest into the meaning of his life, the Incarnate Word meant "God is Love" (Jno 4:7, 8, 16).

The true approach to the knowledge of God must reverse the usual process and begin with Christ. We must first know "the God and Father of our Lord Jesus Christ" as he alone knew him and can reveal him. (Matt. 11.27c). The *method* of approach makes all the difference in the world in our impres-

sion of what is fundamental in Divinity. It is said that the late Czar of Russia used to go into the nursery and play with his little son the Czarowitch. He would go down on his hands and knees and play horse for the boy to ride on his back. Think how different would be the boy's impression of the Czar's real character from the one his subject might have. The subject would know him as the autocrat of all the Russias, there was no appeal from his power, no escape from the eye of his secret police, no hope of mercy when he sat in judgment and sent law breakers to Siberia. If such a subject heard of the Czar's play with his son, he would say, "That is the Czar when he lays aside his chief function; the Czar is only a father when he is on vacation." But the son knew him first as father. When he learned of his absolute power and far-reaching dominion, he would simply say, "I did not know father was so rich or knew so much or had so much power. Isn't it nice that he can take care of me so much better than I thought he could?"

If we know God first as our Father, then other things fall into their proper place. Compassion, mercy, forgiveness and love come first. Then his wisdom appears at the service of love. He will be just with men *because* he loves them, not in spite of his mercy, and whether he forgives or punishes, it is for the good of his children, because he loves them. The Apostles Creed begins the right way, however much it may miss the emphasis of the gospels later: "I believe in God the Father Almighty;" not until we have believed in Fatherhood dare we add omnipotence.

I have often wondered what Philip expected to see if Jesus had granted his request; the glory of the dawn or the aurora borealis multiplied a million-fold? Or the brightness of the sun or lightning stepped up till they seared the longing eyes? The thunder of a myriad Niagaras, or an earthquake overturning the mountains or baring the bottom of the sea? I cannot guess, but only know that it would have left him with no different sense of God's character or requirements than what he had learned from Jesus. Moses, discouraged and disillusioned at his people's idolatry, prayed for such a revelation as Philip craved: "Show me, I pray thee, thy glory." And the answer was, as it must ever be, "I will make all my goodness pass before thee." (Ex. 33:18, 19) Elijah fled from Jezebel's threats to seek fresh strength and guidance at Horeb. Though the whirlwind rent the rocks and the earthquake rocked the mountain to its base, and the lightning played about the summit, God was not in them. The revelation of his will and way for Elijah came only through the still small voice. (I Kgs. 19:9-18.)

Muir, in his "Travels in Alaska," tells of seeing the sunrise from behind the Glacier Mountain. Before there was any hint of dawn in the eastern sky, he says, suddenly the heart of the great mass of ice began to glow with a deep red, and he felt as if he were looking into the very heart of God. If indeed it had been so, he would have seen the cross of Jesus there— in that Heart, which is afflicted with all the affliction of his people.

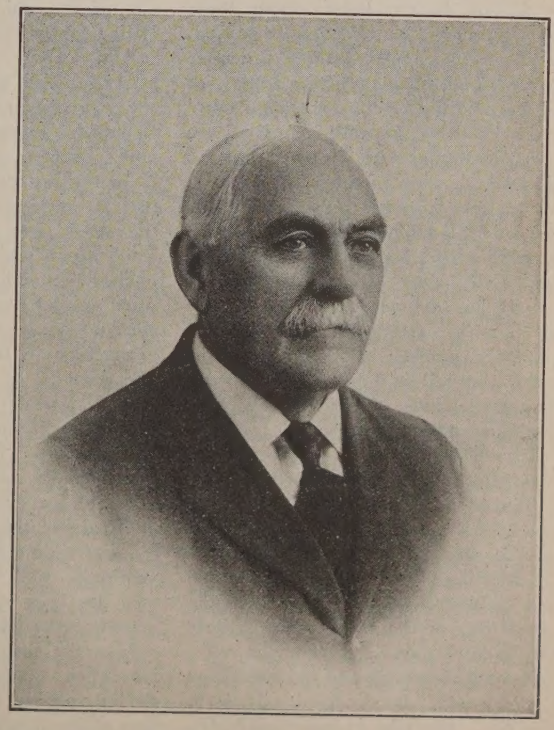
The practical question returns: Can we, who call ourselves Christian, believe completely, unreservedly, in the Christlikeness of God? Or must we seek some vital knowledge of God in addition to or even in opposition to what appears in Christ?

There is a rather common perversion of the doctrine of the Trinity which actually gives countenance to such a discounting of the revelation of God in Christ. It is hard to state it briefly without seeming to caricature it, but it amounts to this. The three persons in Godhead are one in eseence, but differ in character. God the Father is the Creator of the World, the God of the Old Testament, the God of battles, the God who gave the Mosaic Law which allows divorce, capital punishment, slavery and commanded the slaughter of the Canaanites and other atrocities. Then there is God the Son who was incarnated in Jesus. He is the healer and teacher of men, the God of compassion for the weak and erring, the forgiver of sinners, the self-sacrificing Savior of the Cross, who came not to destroy men's lives, but to save them. Then there is God the Holy Spirit, who is of a different character. He is jealous of his honor, easily grieved, will not always keep on trying to save those who resist him. The Son will forgive all manner of evil speaking against himself, but blasphemy against the Holy Spirit will not be forgiven. Such a conception makes Jesus the revealer not of the whole character of God, but of only a third of the Godhead. Jesus refused the sword, forbade divorce, abolished the *lex talionis* and commanded neighborly love, regardless of race and nation, even toward our enemies.

Thus the church can justify its disregard of Jesus' teaching on the ground that God the Father or the Holy Spirit commands or allows things quite different, Jesus was tolerant. James and John tried to stop a man from casting out demons in Jesus' name, because he would not follow them. But Jesus said: "Forbid him not." But we find men today fiercely denouncing those who do not serve Jesus in their way and consigning them to hell under the impression that they are moved to do so by the Holy Spirit.

The formula of the trinitarian doctrine is that the three are *one*. The church has practically emphasized the *three* at the expense of any but a metaphysical unity. In practice it has said: "The *three* are *one*," whereas the truth is "The three are *one*," and that one is the one revealed to us in Jesus. Of the Father Jesus said: "Neither doth any know the Father save the Son and he to whomsoever the Son willeth to reveal him." The Holy Spirit has no independent or diverse character. Jesus said: "Howbeit when He, the Spirit of Truth is come, He shall guide you into all the truth, for he shall now speak from Himself—He shall glorify me, for He shall take of mine and declare it unto you. (Jno. 16:13-15; Jno. 14:25-26.) We may not therefore justify unchristlike behaviour or purposes on the ground of a revelation of God or leading of his Spirit at variance with the character and purposes of Jesus.

Such a faith in the "Christianity of God" would enable us to get rid of the paganism that lingers in our theology and ethics, and enable us to work clearly and vitally at the task of making Christendom Christian. It is a faith that overcomes the world. Leaders of the East would no longer be saying to the Church: "We admire your Christ, but have no use for your Christianity." By such a faith, the kingdom of God may come again with power, for no man cometh unto the Father but by Jesus, and the Holy Spirit comes to no one but in his name.



WILLIAM CAMMACK

(See on page 282)

With Creative Fellowship

A Visitor at Philadelphia Yearly Meeting

Six years ago I attended some of the sessions of Philadelphia Yearly Meeting. I have just now emerged from a similar experience. Comparisons may be odious but I cannot keep from making them.

Of course the most striking difference is that we met then in separate sessions—men and women—with messengers shuttling back and forth between the two groups to keep each appraised of what the other was doing. This time we met in joint session, and when the Clerk raised the question as to whether we should so continue or separate, "Let's call that settled if the women agree," said a weighty Friend, and all consented with a gentle smile.

Still more striking was the breadth of contact of this Yearly Meeting of only 4600 members. Communications were received from German and French Friends, from London and Dublin, from Scotch Friends, from Australia and New Zealand, from Japan and West China, from Madagascar and South Africa, from Canada and all of the Five Years' Meeting Yearly Meetings. The tendrils of Philadelphia's heart were extended to all with creative fellowship, and one group, Philadelphia Race Street, was singled out for special treatment. In addition to a letter, a living epistle of Friends was appointed to attend that body which meets in May, and carry first-hand messages of personal good will. This has never happened before.

In addition to the letters from these various groups, A. Neave Brayshaw, Frederick Sainty, and Arthur Rowntree and wife of England; Alfred Lowry of Paris and Edith Newlin of Japan were present. Probably no religious group in America of similar size is blest with so many and such wide contacts.

Nor is this outreach only beyond the borders of Philadelphia. The Peace Committee of this little body has four employed officers. (The Five Years Meeting has none.) It has extended its work to ten county fairs in eastern Pennsylvania and into a large number of churches in the same area, as well as doing intensive work within the meetings of Friends, watching Washington and providing news releases for nearly 400 newspapers. They carry an annual budget of $15,500 for the Peace Committee alone.

Their school system also impresses one. Of course the darling of Philadelphia Yearly Meeting's heart is Westtown and she is a child well worthy of her affection. The great day of the feast of the Yearly Meeting is fifth day. Everybody is out—new hats appear—young and old are all on hand—every seat is occupied. It is a glorious day. But why so important? It's the day of the Westtown report! Westtown is abreast of educational development—thirteen members of the faculty will spend next summer in University study, while one will go abroad. With a charge of $550 per student, the school spends $900 cash, on each student aside from consideration of capital invested. Westtown combines two values—a thorough academic training, together with a substantial grounding in the Quaker way of life—and the loyalty which it enjoys is reassuring as to the response human nature continues to make to such ideals.

But in addition to Westtown, there is the cordon of elementary schools surrounding the city, together with Friends Select, Moorestown, and Germantown schools, which cover the grades and high school. Now steps are being taken to coordinate these schools into a working system with a definite goal—e. g.—to endeavor to base their schools on the soundest possible educational procedure to produce intelligent character. Since they include more non-Friends than Friends, these form an important part of the outreach of Philadelphia Yearly Meeting.

Then there is the most elderly international project—Japan. The budget for the current year for this foreign service alone is over $30,000. Small as this mission is, it has influence out of proportion to its numbers. Edith Newlin, who has just returned from Japan, moved the session deeply when she questioned why, out of the able and educated youth of Philadelphia Yearly Meeting, appeals for recruits of workers met with so limited a response. And a wonder too.

I was not present when the Extension Committee reported, but here is Philadelphia's effort to evangelize those next door. It is not my criticism but their's to say that the technique for helping the man in the street into the religious life is not Philadelphia's chief forte. They are probably better able than most groups to forward special concerns such as race, international service, mystical worship, etc., but evangelism in the narrower sense is less effective.

If I should use my prerogative as a critic to point out defects, three I would mention.

Despite the testimony that the attention given to the queries is increasingly frank and realistic, the rewards for the time spent in this reading of tedious, somewhat conventional, well phased answers irks one who has been so stimulated by other live matters reported to the Yearly Meeting.

Also, the custom of the audience of rising when someone offers prayer, seems clerical, popish, and must discourage freedom of vocal prayer.

And finally, the very careful placing in the ministers' gallery of ministers, and elders according to preference, savors of the ancient Pharisees "seeking the chief seats" and one is not sure that it fits in with the priesthood of all believers.

But taken as a whole, Philadelphia Yearly Meeting represents to me a depth of concern about actual issues; reverence for God, and for human personality; a hopeful illustration that a group may function as Christians with respect for minorities and yet with power to move forward—or to put it in different terms—the group leadership of the Spirit, and the world needs to rediscover and use this treasure.

CLARENCE E. PICKETT.

UNIVERSITY FRIENDS AT WICHITA, KANSAS

During the month of February William J. Sayers of Muncie, Indiana, held services for University Friends Meeting. There was a goodly interest manifested by the church in attendance and participation. The children's meetings in the afternoon were attended by scores of school children, often as many as two hundred were present to laugh and worship with William Sayers in his very congenial and devotional way. More than a score of people indicated decisions for Christ as a final culmination of the services. Mr. Sayers left us with the splendid good will and appreciation of all the church.

The church has missed for a time the services of Herbert L. Huffman, the pastor who has been away for a rest. He has now returned with added vim for the task.

A six-weeks School of Missions has just closed. The study period with six classes met at 6:30 Sunday evenings for an hour of study. Included in this were the children reached during the Sayers' meetings for instruction in the meaning of religion and membership in the Friends church, three Christian Endeavor societies, and two adult groups. Following an hour of study the classes came together in the regular evening hour of inspiration and worship. These world vision services were very fittingly presented by those who were specialists in their fields. The series of meetings came to a very fitting climax in the closing address of Dr. Mendenhall on World Wide Friendship.

Cora Lee Norman of North Carolina Yearly Meeting has been holding services at the two branch meetings of University meeting—the South Emporia Avenue meeting, and the Orient Mission. Twenty-five new members were received at the former and eighteen at the latter meeting. Miss Norman has given unusually fine service in this capacity. Twelve members were received into the University congregation as members of the meeting.

Easter night the choir of University meeting gave a cantata that was gratefully received by a large attendance. "The Message of the Cross" was the theme. Mrs. J. P. Whitaker is the very efficient director of the choir.

Easter With Chicago Friends

BY VISITING FRIEND

As night brings out the stars, so snow seems to bring out the Friends at Chicago. Or perhaps it was the fact that Suburban Day and Easter were co-incident. Another hypothesis suggests itself, just as we were on the point of brazenly suggesting that some Friends may have come out to hear "some new thing" in the person of the "speaker of the day:"—perhaps they were practicing "getting out the vote" in anticipation of the hotly contested primary election to occur on the following Tuesday! Certain it is that Friends were keenly interested in the approaching civic field day. A statement was made concerning it in the morning meeting, and information, accompanied by sample ballots, was freely dispersed at intermission periods. With interest all the more eager because of our venturesome sojourn within the limits of the bomb-swept city, we watched for the election returns and rejoiced with our Chicago Friends over the great victory to which they had contributed.

We felt no incompatibility between this practical expression of concern for civic righteousness and the Easter message. Indeed there was a very fitting relation between the two. On Tuesday our Friends and others followed Him "into Galilee," making practical application of their faith. We felt very strongly this sense of reality in the Chicago group which must largely explain its persistent virility.

Very appropriate Easter exercises of song and story were given by the Bible School, concluded by an impressive Easter story by Ermin Perisho. He completes his theological course at McCormick Seminary in June, after which he will return to Iowa Yearly Meeting and take up pastoral work at historic Honey Creek.

At the meeting for worship we had markedly substantial backing on the platform. There was William Henry Matchett, Nestor of the meeting and faithful and honored "pillar" throughout the long years, widely and generously interested in all good works. Homer J. Coppock, who as chairman of the Program Committee of the Five Years Meeting contributed much to the success of the 1927 sessions, has a responsible position on the Faculty of the Chicago Y. M. C. A. College and is a great strength to the local Meeting. He is Recording Clerk of Western Yearly Meeting. And among those welcoming us from the high seat was our former co-laborer, Sylvester Jones who, with his wife, has recently located at Chicago. They have already actively identified themselves with the Meeting, much to the satisfaction of Chicago Friends. Arnold Vaught, who is taking work at the Chicago Theological Seminary, is giving half time service to the Meeting in a pastoral capacity, with obviously satisfactory results.

Sometimes a note of discouragement is heard regarding the Meeting situation there. Imagine our interest, therefore, in observing the over-run state of their United Budget thermometer. The overflow had splashed all over the landscape; which, being interpreted, means that while the allotted share of Chicago Meeting was around five hundred dollars, they had raised over one thousand dollars. Would that more of our meetings would get discouraged similarly!

At the noon hour, as is the custom on Suburban Day, Friends sat down to dinner together, enjoying a social hour. Again we found ourselves well reinforced. On our right were Percival B. and Lucy B. Coffin, veteran members of the Meeting, and on our left a former student of ours, Garfield V. Cox, and his wife Jeannette.

Following the social and luncheon hour, we led an open forum discussion, presenting as the general topic, "What is the place of the Society of Friends in the rapidly shifting religious life and organization of the country?" The question was raised as to whether there are not some new avenues and approaches to fellowship and service in which Friends may make the distinctive contribution which is expected of them. Among those participating in the discussion, as we now recall, were Percival Coffin, Frederick Nixon, Dr. B. F. Andrews, Warder C. and Marjorie Allee, Wm. H. Matchett, Homer J. Coppock, Mary W. Chawner and Fred Winslow.

A discussion of this kind naturally tends to become localized and the group reflected more or less the problems of the Chicago Meeting, The Meetinghouse is located in what is now a Negro residence district, with no Friends living within a mile and a half. Most members live even farther away. Attendance on the part of the Andrews family, for example involves two hours of travel each Sunday. For some time efforts have been made to sell the Indiana Avenue property, with the idea of rebuilding in a more accessible location, probably in the University community.

Friends are quite strongly intrenched in the Chicago University neighborhood. It was our privilege to be the guest of Dr. Will and Eunice Cary who live under the eaves of the University, with Faculty families all about them. Among Friends thus connected with the University and living close around, are Paul Douglas, Warder Allee, Garfield Cox, and Will Cary, who are identified with our Five Years Meeting group. They, with representatives of other Friends groups, are holding monthly meetings for worship on the campus.

As Percival Coffin pointed out in the discussion Sunday afternoon, Chicago Friends and Meeting have a strategic position. They are at the crossroads and have a distinctive opportunity to touch and influence the lives of many people, Friends and others, through the passing years. Our Easter visit impressed this fact upon us and gave us a new appreciation of the service which our Friends in the great western metropolis are rendering.

W. C. W.

SOME FRIENDS TEACHERS AVAILABLE

To those readers who are seeking Friends school teachers for the coming year, persons of the following qualifications may be of interest. These people are all filed at the Young Friends Office, at 101 S. 8th St., Richmond, Indiana, and further information regarding them may be secured there. These are only a few of the many teachers who have registered with us.

College graduate (man) with four years of teaching experience in high school. Science and Coaching.

College graduate (man) with four years teaching experience in high school. History, English and Modern Languages.

College graduate, with M. A. from University of Kansas; one year of teaching experience. Good deal of Bookkeeping experience. Would like to do part time work in Philadelphia and do advance study. Wife, college graduate, with three years' experience in Science and English, wants to teach also.

Young married man finishing at Ohio State University in Agriculture wants to teach.

College graduate (woman) with two years' teaching experience in Speech, English and Social Sciences.

University of Maine graduate, (woman) with three years' teaching experience in English.

College graduate (woman), two years' teaching experience in Latin, English and History. Prefers to teach Latin.

College graduate (woman), with year of special training and a diploma in Library work, wants position as Librarian. Has had two years' experience teaching English and History.

Young woman graduate of Guilford College, with summer work at Harvard, two years. Six years' experience teaching Math and History. Will spend summer in Europe.

Penn College woman graduate with several years experience in high school Math.

Young man 25 years old, graduate of Indiana University with first grade license. Two years' experience in English and Latin.

Young woman graduate of Tufts College. One year experience in Latin, Math. and History.

Woman college graduate, with special work in Universities of Iowa and Chicago,

and special Library training and experience. Wants Library work, or position as English and Latin teacher. Would consider position as matron in a dormitory.

Young man college graduate, with no experience, wants to teach Math. or Economics and coach. Year of experience in Frederick Libby's office.

Washington State Normal graduate, with several summer courses and six years' experience. Home Economics.

Fellowship Student receiving M. A. this winter from University of Chicago (woman) wants to locate as Dean of a girls' dormitory and teach Bible. Prepared to teach English and History.

College graduate (young woman) with two years' experience in Social Sciences.

Two college graduates, with four years' experience in Home Economics.

College graduate with three years' experience in Home Economics and Religious Education, wants position as Religious Education director in public school.

College graduate, just completing M.A. degree work in English at University of California, with two years' experience. Prepared to teach Latin and History as well as English.

ELIZABETH MARSH.

SAN DIEGO FIRST FRIENDS

A social was held the evening of March 27 at the home of Mr. and Mrs. Kenneth Honaker. Frank Dell was present and gave a message regarding financial stewardship. He commented very favorably on the large amount this meeting had given in proportion to its membership during the past year. He also presented two ideals of giving, that of the law and that of Christ. A combination of the two was suggested as best.

About the middle of March a visitation campaign was undertaken in which practically every family within four or five blocks of the church were invited to attend our services. In nearly every case, the workers were well received and some tangible results were obtained. Many who had some connection with the church were also called upon and this has helped to deepen our spiritual life.

Our pastor, Joseph S. Fox, was given considerable space in the *San Diego Sun* for the publication of a condensed sermon. His photograph accompanied the article. It is encouraging to find newspaper cooperation in Christian work.

At a called meeting of the monthly meeting the following officers were elected for the coming year: Clerk, Nellie Hester; Recording Clerk, Frank Green; Corresponding Clerk, Lillie Townsend; Treasurer, Garland Hanson; Organist, Fern Moore; Assistant Organist, Evelyn Hanson.

Truly to know that God is controlling the work is worth more than thousands of gold and silver.

ADVANCEMENT OF NEGRO CAUSE NOTED

The Service Committee Reports Following Recent Gains in Race Relations

The Improvement of Negro School Facilities

The Southern States, in many of which the education of Negroes was forbidden before the Civil War, now have an investment of fifty million dollars in Negro public schools and expend for their maintenance and improvement more than thirty million dollars a year. The increase in late years has been phenomenal. North Carolina, for example, is now expending on its Negro schools alone more than it was expending for all schools twenty years ago. Among intelligent people there is no longer a prejudice against Negro education, but on the contrary, universal acceptance of it is necessary and desirable.

Progress of the Social Welfare Interests of the Negro

Another very encouraging development of recent years has been the increasing integration of the interests of Negroes with the official and volunteer social welfare associations of communities and cities. North Carolina has a distinct department of Negro welfare, and the welfare board of Georgia is doing some notable work in this line. In Louisiana, Alabama and Tennessee the state welfare and interracial organizations meet in joint annual sessions. Of equal importance has been the inclusion of Negro welfare agencies in community-chest budgets, which is now becoming almost universal.

Growth of Interracial Interest in College Groups

Scores of curriculum courses in race relations, voluntary discussion groups, interracial student forums, the interracial message carried by colored speakers into many white institutions, the featuring of race relations in student conferences—these and other means are favorably affecting the attitudes of multitudes of students every year.

Decrease in Lynchings

The lynching record, averaging more than one hundred a year for a forty-year period beginning in 1882, has been steadily going down in recent years, and last year reached the low record of sixteen. The lynching area, also, is being steadily diminished, nearly half of last year's lynchings having occurred in a single state.

The Press

Sensational stories of Negro crime, largely responsible in the past for more than one race riot, are now tabooed by most respectable newspapers. Along with this has come another change no less notable, namely, the featuring of constructive Negro news. Stories of achievement in education, business, literature and art; stories of heroism and human interest, of interracial cooperation and welfare work; stories which promote race pride and ambition on the one hand and interracial understanding and appreciation on the other—these are of constant occurrence in hundreds of papers.

Hoover Abolishes Segregation

Neval H. Thomas of the Washington National Association for the Advancement of Colored People has been most active in the past few months trying to force the different departments in Washington to abolish segregation which has been increasing in the various departments. There are segregated areas where the colored clerks have inadequate stenographic assistance. Neval Thomas has called on many of the Cabinet officers calling attention to this injustice with little avail. However, Mr. Thomas and other leaders interested in this problem called on Mr. Hoover stating that segregation existed in the Census Bureau of his Department. This was a surprise to Mr. Hoover, but he promised to investigate the matter with the result that the segregated area was abolished and the colored clerks were assimilated in the bureau with the white clerks.

SUMMER SCHOOL IN MEXICO CITY

Announcements have been made of the Summer School of the University of Mexico that will be held from July 2nd to August 15th, 1928, in Mexico City. The courses include:

Elementary, intermediate and advanced Spanish.

Spanish Literature, Art, Education.

Seminar groups in English for the study of economic, political, social, educational, labor, agrarian—conditions in Mexico.

Combined pleasure and study tours to archaeological ruins, native Indian villages, etc.

The tuition is $30.00 (U. S.); and special rates are allowed by railroads and hotels.

Can you spend your summer vacation to better advantage than by making use of an opportunity like this, If you can go, please write directly to Director of the Summer School, National University of Mexico, Mexico D. F., and notify the American Friends Service Committee, 20 So. 12th Street, Philadelphia.

The moment we realize clearly that God is not in the sky, but *is Spirit*, and therefore is the Over-Spirit of our own finite spirits, all our religious problems are at once affected by the discovery. Our religion ceases to be other-worldly in the ancient sense, and is primarily concerned with the opening out of our inner selves to the divine influences of the Spirit that environs our central being.—RUFUS M. JONES.

Before and After the Flood

Lives of Oklahoma Missionaries Endangered

Every year, about Easter time, central Oklahoma folks have learned to expect severe storms, often bordering on cyclones and cloud bursts. About seven years ago the home of Susie Meek Frazier's mother, in Shawnee, was badly wrecked by a wind storm and several of the family injured. In 1925 cyclones broke off all the trees in our Big Jim Mission yard and the house itself had a narrow escape. The next spring our newly remodeled Big Jim Mission church was twisted upon its foundations so that extensive repairs were necessary. It was about that time that our missionaries all asked to have storm caves built near eash mission home, and these are now always ready for immediate occupancy.

On the evening of April 4th this year, another severe cloud-burst and windstorm swept Shawnee and the surrounding country, overtaking Eber and Martina Hobson with their two children as they were driving back to the Big Jim Mission after a trip to Wyandotte. They were bringing with them for Big Jim, the Delco Light plant, presented to our Wyandotte Mission about two years ago, but which is no longer needed there since Wyandotte now enjoys muncipal electric service from Seneca, Missouri. The Hobsons had also been present for the laying of the corner stone of our new Mission church at Wyandotte on April 3d. Martina Hobson has written a vivid account of their experiences which we in the office think you will all want to share. Her story is a forcible reminder of the sacrifices made so constantly and so quietly by our missionaries as they live on in dangerous or lonely places, sustained by their love for God and men, which casts out or conquers all fear. Although no letters have come from the Fraziers since the storm, we are fairly sure that our Kickapoo Mission was not seriously harmed. Martina Hobson's letter follows.

BEGINNING WITH A RAINBOW

It commenced to rain on us at Tulsa.. We got off of the main road once, owing to following an old detour sign to avoid an approach to a bridge that has very recently been made passable....Losing our sign a few miles and the slow going in a pouring rain probably delayed us about an hour....We were in Tulsa by noon, bought fruit and on fruit and crackers made out for lunch, Esther Marie (18 months old) having 2 bottles of milk along. We reached Meeker about 5:50 and stopped to get something hot for supper. The rain had let up some and going out of Meeker we observed a beautiful rainbow, the first one Stanley (nearly 3 years old) ever took notice of. The sun shone a few minutes and then the rain came down in torrents again and when passing under the viaduct in Shawnee, it already looked dangerously near becoming a lake and that only two blocks from Main Street. When we neared the approach to the big new bridge across the Canadian river, Eber remarked, 'We must be careful not to go off here.' The fill is about 40 feet deep. A car was coming across the bridge. Each car gave the other just room enough to pass and in the pouring rain the little holes had washed out so big our back wheel stuck tight and either the jar of the car or position I suppose, made it so Eber could not open the door, and on the other side we had the carrier so that door could not be opened. We hailed the Tecumseh bus as it came near and asked them to send a man from the garage to pull us out. While we sat there, stuck in the mud, the storm grew worse and worse with rain, hail and wind. I am sure I never prayed more earnestly for our own deliverance and for those who would pull us out.

It must have been over an hour before help came. We had expected to reach home that night in spite of rain and mud until we got stuck and that cloud burst came with hail and wind from 7:30 to 8:30. After we had hailed the bus, another car with one man in it came across the bridge, stopped and asked if there was anything he could do for us. Eber told him how he had sent for help. The man evidently feared for our safety for he drove past and stopped where he could watch us and see if help came. He stayed until the garage truck and wrecker were in sight.. Such thoughtfulness from a stranger is very much appreciated.

The truck driver with his helper first tried to pull us out, then came back, stuck his head in at the right door window and with the rain flowing in streams from his hat into the car, told us, "We are stuck as badly as you are. Guess I'll try and back you." "Which way shall I turn the wheel then," asked Eber. "Wait till I see" and he looked back and said, "No, we can't do that at all. The hole you came over is now ten feet deep." Then they used the cable, turned the crank, and lifted us out. We were thankful. He charged $5.00 but the money was never more willingly and gladly paid. We reached Wootens just as they were coming out of their cave at 8:50 and in a few minutes the lights went out. By the light of a lantern we visited together awhile in the dining-room. We had our flashlight so made out with that very well. After breakfast next morning we left for home, leaving the main part of the Delco in Tecumseh to be overhauled, and getting a few things to eat in case we would have to have lunch on the way.

Considerable damage was done in Tecumseh but not so bad as in Shawnee, where a thousand people are reported to be homeless. The Red Cross has been appealed to for aid. There were more than 40 wrecked store buildings and 200 homes made unfit for occupation.

The first bridge washout we encountered was this side of Brown (about halfway) and there we all got out while three farmers, with Eber, rolled the car across on planks. The second washout we filled in enough to let the car across (it wasn't so bad.) Then we took the children out again and we got right in front so I could watch that he go over in exactly the right place. To miss it was very dangerous. We then came across woods, escaping two bridges and came home by noon. It was a discouraging sight here too, but we were very thankful our lives were spared and we were not hurt. We all took severe colds but are taking the doctor's medicine faithfully and all are some better today.

Eber and his men have worked hard everyday since and will for several days yet, I guess, to repair damages done by flood. It is the most destructive rain since 1920, we are told. Almost everybody has everything to plant over.

A MISSIONARY PAGEANT

The Farmington Friends Sunday School at Macedon, N. Y., commemorated the Easter time with an Easter Missionary Pageant entitled "The Great Commission," which was given on Sunday night by a cast of forty members of the Sunday School.

This pageant was in three scenes, the first a pantomime showing a Christian home in America on Easter morning, with the family at the breakfast table. During family devotions the Easter story is read after which the family prepare to go to church. During this scene twenty-four silent observers came in from different countries and seated themselves quietly in the room.

Scene two showed these observers in conference, each telling of his or her longing for some one to tell of the Easter message of love and hope, contrasting their condition with this happy home scene they have just observed.

In scene three, the Missionary Herald entered and called for representatives from our six mission fields. Eleven missionaries speak briefly, telling of their work and the great need for more workers and the prayers of the church at home.

While the choir sang softly "In Christ There is no East or West," the missionaries and observers formed a circle, a golden band with the word Christ in white letters the connecting link between missionary and observer. While all heads were bowed in prayer the choir sang "God Bless our Heralds of the Light."

Appropriate missionary selections were given by the choir throughout the service.

An offering of over six dollars was taken and sent to the American Friends Board of Foreign Missions. We pray that through the presentation of this Pageant the words of the prayer song may be fulfilled—"Bless all the Christians of our land, rouse them to pray, to give, to find their highest joy Thy last command."

WILLIAM CAMMACK

William Cammack was of Scotch Irish descent on his father's side, and of English on his mother's. His grandparents in 1810 moved from Virginia to Kentucky, when his father was six weeks old, taking with them all their slaves, freeing them and building them homes on their newly purchased land. His father went to Vermilion County, Illinois in 1835, here married and established a home. Five years later they moved to Wisconsin and built the first house, a log one, in what is now the thriving town of Monroe, and here William Cammack was born, the seventh of a family of eleven children. Later they moved to Valton, Wis., where he attended school. When thirty-four, under the preaching of James Ellis of Indiana, he consecrated his life to God and joined Friends, ever after holding to and working for its interests.

In 1884 he married Lydia M. Williams of Ironton, Wisconsin, monthly meeting of Friends. Their twin sons and little daughter died in infancy and they adopted Perry Ellis Reichard who accompanied them to Whittier, California, in 1892, where many of their friends had located.

A diligent student of the Bible, the Bible school was the chief place where he could give expression to his views. He also wrote and distributed several religious pamphlets. With a large, strong, vigorous body and a like mind and will for whatever he believed to be the teaching of the word of God which was his study by day and his meditation by night, he devoted his energies to Christian work. As his health gradually failed his spiritual strength increased, and as the end of his long life was approaching he commended his friends and loved ones to God. He passed away on the evening of March 11, in his eightieth year. His wife and the wife of their foster son survive him.

The funeral at the Friends Church, Whittier, was attended by a large number of relatives of the Cammack and Williams families and friends. Among the floral offerings, a small wreath brought by the little Mexican namesakes, William and Lydia Robles of Bell, Calif., was touchingly appropriate. The Japanese Friends followed their own beautiful custom of offering not only flowers, but incense of sympathy, a money offering sealed in envelopes amounting to $63.00 which made possible later a payment on their church debt. His pamphlets were laid beside the casket that each friend who desired to do so might take one as a memorial.

LORA P. ARMS RETURNS TO JAMAICA

On April 4, Lora P. Arms sailed for Jamaica to enter upon another period of service in that Island. Since 1915 she has devoted her efforts to the task of sharing Christ with little children and men and women. As a part of her preparation for her life work Lora Arms attended Cedar Falls College, Penn College and Morningside College. For several years she taught school and spent some months doing practical work in Chicago.

Lora Arms began her Jamaica work as teacher in an East Indian school at Fellowship. The school grew until it was necessary to employ Mododa Vincent.

LORA P. ARMS

Through contact with the children the way was open to visit the homes of the parents and to help in the Sunday meetings.

In 1919, Lora Arms was transferred to Highgate where she was placed in charge of a school for East Indians. With energy and skill she built up an excellent school with a fine scholastic standing. The year following she assumed the responsibility for the church work and was successful in her effort to interest the East Indian people in Christ.

After an extended furlough in the States, Lora Arms returned to Jamaica in 1922 to again take charge of the day school at Highgate. While this work grew rapidly under her care, she was casting about for some way to help the older girls who had to leave the school because of crowded conditions and lack of Government support. In 1923 she applied to the Government for funds with which to open a Continuation School. Her request was given favorable consideration and she opened her new school for girls from 14 to 17 years of age. A very practical curriculum was worked out and the girls responded to it at once. As this type of school was quite new in Jamaica Government education officials watched the experiment with interest and with growing satisfaction and approval as they saw how ably the work was done. A few other Continuation Schools have been opened and the plan will undoubtedly spread throughout the Island.

In all her school work Lora Arms always keeps her Christ in the foreground. One cannot come into contact with any of her pupils without being aware of their beautiful Christian spirit. Service, character, Christ likeness are the marks of those who study with her.

THE CORNERSTONE LAYING AT WYANDOTTE

The laying of the cornerstone of the new meetinghouse at Wyandotte, Oklahoma took place April 3, at 2 P. M. Charles O. Whitely gave the address to a very interested audience of about seven-hundred and fifty people. Children and faculty of both public and Indian schools, as well as other town folk and visitors from Miami were present. Wyandotte high school pupils sang "The Solid Rock," and children from the Indian School sang, "Rock of Ages," as their contributions to the service.

In constructing the box which was to contain the "valuables" the slogan of our mining district was followed "Make it of Zinc," and the first article placed therein was a New Testament as symbolical of Christ, the Cornerstone of the spiritual Church. It bore the marked passage of John 15:14. A small American flag was next laid in the box, followed by a historical sketch of the village by Homer Wells, "Sketches of Mudeater's Village," "Story of Frank Modoc," the pictures of Westine Lietzman and Dorothy S. Pitman, report of Home Missions on Indian work, report of Associated Executive Committee on Indian Affairs; the names of officers and members of the Home Mission Board with names of the missionaries, names of all workmen on the building to date, of pastors of the meetings in Miami Quarterly Meeting and the Quarterly Meeting superintendent, and of all children in the Wyandotte Consolidated School and the Seneca Indian School.

The box was sealed and placed by the foreman, M. C. Reeve; the first trowel fulls of mortar were placed by Westine Lietzman and Dorothy S. Pitman and the rock-masons completed laying and anchoring the stone. The assembly was dismissed with prayer by Arthur J. Haworth, pastor of Miami Friends meeting.

There is no health without healing, no greeting without goodbye, no summit without climbing, no triumph without trial, and no heaven without death.

—DANIEL A. POLING.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.

UNEMPLOYMENT: HOW CAN WE ELIMINATE IT?

Business Without a Buyer—*Foster and Catchings, Houghton & Mifflin Co.*

I heard of it last summer when a well known Quaker employer suggested as a suitable book for the social order section of the new catalogue of the Friends Book Store. It dealt, I understood, with business cycles and the causes of industrial depression and sounded good—for a business man. It promptly went into the catalogue, but I did not see the book itself for some months, when I opened it with some curiosity and discovered that it was not only, as I had been told, "a most stimulating and thought provoking treatment of a vital subject," but extremely readable in the bargain. Just now with unemployment staring us unpleasantly in the face and its tragic consequences threatening our peace of mind the message of the book is most opportune.

Its authors believe that the chief economic problem of today is "to discover why business periodically suffers a depression and throws millions of men out of work, and why the net result of all our efforts in this country for half a century is so little progress toward steady employment and higher standards of living for the people generally, in spite of the unquestioned fact that our available natural resources, capital equipment, labor-saving inventions, and technical efficiency are far, far beyond anything the world has ever known before."

"What freedom from economic worries our forefathers would have imagined us to be enjoying today if they could have foreseen the dramatic achievements of the past century in technical processes of production!" If Benjamin Franklin could see his country now, amazed as he would be to find people generally enjoying electric lights, telephones, automobiles, radio sets, etc. "he would be equally amazed to find that in spite of the achievements of applied science, the great majority of the workers face the future with anxiety, uncertain as to employment, and unprepared for sickness or old age."

Why do we not make greater progress? First, they answer, "because we do not use our vast productive resources — our men, materials, machines, and money—at any approach to capacity. We do not 'deliver the goods.'

"Why not? We do not produce the goods which our marvelous resources would otherwise enable us to produce, because we fear that we cannot sell the goods at prices which will make continued production possible. And the reason we cannot sell the goods is the simplest reason of all. It is because the people who would like to buy them do not have sufficient incomes.

"What causes the lack of money? Here we come to a question which is not so easily answered. It appears, however, that there are two main reasons why people cannot long continue to buy things as rapidly as they can make them. The first reason is that the processes whereby goods are produced for sale at a money profit do not yield consumers enough money to buy the goods. As industry increases its output, it does not, for any length of time, proportionately increase its payments to the people. Consequently, whenever the country begins to prosper, the total flow of money to consumers does not keep pace with the consumers' goods. The second reason for a deficiency in consumer buying is that the people under the impelling necessity of saving, cannot spend even as much money as they receive.

"How, then, can we conserve prosperity and sustain employment? Clearly there is one means, without which all other means are largely futile. We must see that the people receive enough income (as wages, interest, dividends, and the rest) week in and week out, and not very much more than enough such income, in addition to what they save, to buy all the finished products of home industry, or the full equivalent in foreign goods, about as rapidly as they are ready for sale. In the future we must provide as effectively for financing consumption, as in the past we have provided for financing production. The gist of the matter is this: Since underconsumption is the chief cause of our troubles, adequate consumer income is the chief remedy."

There is much more, but space forbids further review, and the reader must discover it for himself. A. C. E.

THE IMPATIENCE OF A PARSON

By H. R. L. SHEPPARD

Doubleday, Doran & Co. pp. 227, $2.00.

This plea for the recovery of vital Christianity is a direct challenge to the Anglican Church of which the author is an earnest member, having lately been Vicar of St. Martin-in-the-Fields, London, England, where for fifteen years he came into almost daily contact with life at its best and worst as seen in one of the world's great typical centers. He has not been highly impressed with Christianity as an efficient means of touching the life of a great urban area. While Christianity is altogether indispensable if civilization is not to be destroyed he would have the church saved from the very sins which it condemns in a divided, jealous, suspicious world, as then only, "can it essay to offer salvation to a world which is not at the present time impressed with the Church's sincerity and the unselfishness of its motives." He is pleading not so much for "uniformity of thought and worship as for a number of churches welcoming, supplementing, and rejoicing in one another, and for a mutual toleration of divergent uses within the fellowship of one universal Society whose business is to confront Antichrist."

Discontent with prevailing conditions in which he finds Christendom refusing to take Jesus Christ seriously, while devoted to him does not know what to do with him, and is "profoundly ignorant of the very essentials of its faith," and a preliminary survey of the Church as an institution is expressed in the opening chapters to give a setting to his concern that "the Church should arise, wholly Christian in its outlook and values, divorced from false nationalism, over-emphasis on intellectualism and that love of position and prestige which, at the moment, is in the blood of every church." The way back and up to Christ is only to be realized by the kind of unstinted sacrifice that does not count the cost or ask anything in return.

His attitude toward war is clearly and strongly expressed. He reminds the reader that "in reality war is a purely bestial and devilish affair, having nothing whatever to do even with patriotism save for the hardness of men's hearts. We cannot any more think of war but a damnable arrest of development and decency; it is not only the willingness to suffer agony, it is the willingness to inflict it."

When Christianity is compared with other religions, the one outstanding feature is Jesus Christ who has no rival in the hearts of men. "He stands, by almost universal consent, alone. His religion is not a religion of words but of actions. That is what makes it so infinitely compelling. Christianity is full of actable truths. It is concerned with actions first and only with discussions and definitions later." But when he turns to the church and its influence upon men in general he is painfully disappointed. "While Christ attracts, the church repels." "To most the church means nothing but a dreary succession of observances which it is the clergyman's thankless task to exact from a mystified and rather bored congregation once a week. It is thought that some sort of merit attaches to those who will go through with the business, but men do not expect to enjoy it." "It is infinitely easier to receive the theology of a church, to obey its rules and to shout its battle-cries than to undertake the awful tasks of accepting and of living out in life the values which Jesus Christ ascribed to God, accepted for himself and asks from those who would be his disciples." Such challenging state-

ments abound throughout, and yet an underlying sympathy removes all tendency to harshness or sarcasm. A passionate love for men would win them to a loyalty for Christ expressed in earnest service, and would outline a program by which that service might be acceptable to those who need it most.

The closing chapters propose statements of faith for their consideration and possible adoption at the next Anglican conference with a view to promoting a greater unity among denominations professing to represent Jesus Christ in an endeavor to bring in the Kingdom of God on earth. While the concern is for Anglicans in particular, it possesses a challenge for Friends and other religious bodies, and everyone interested in Christian work, especially as being done by the churches today, will read this stirring book with keen interest and much profit.

GERMANY REMEMBERS

When the Quakers finished their supervision of the child-feeding program in Germany in 1923, did the various centers close down immediately? Was it just a remarkable piece of temporary relief, given at a time when hatred ran high? Twenty-three million dollars were placed in our hands because we appealed to men's best natures to save the child life of Germany. Was the effect of this but a vague memory in a few brief years?

The A. F. S. C. has had various evidences of the lasting effect of this humane interest of thousands of people of the United States. Letters of hearty appreciation from German parents are still received by the Service Committee. Government officials extend gracious courtesies to representatives of the Friends travelling in Germany. Recently Gilbert MacMaster, our representative in Berlin, visited Bavaria. He had not been back for a real visit since 1922. Bavaria, at the time of the child-feeding, was widely organized by the Quakers. Since then in all of the larger cities the work has been carried on by the Municipal Government.

He visited Furth, Nurnberg, Hellmannsberg, Augsburg, Munich, Weilheim, Leipzig, and met with Friends or with the leaders and workers of the Welfare Departments, many of whom were in the child-feeding work. In Augsburg he was the city's guest. A large bouquet of carnations was waiting for him in his room in the hotel with greetings "from the children of Augsburg." In another city a car was placed at his disposal while he was there, and he was the guest of the city one evening at the opera.

At Munich, Fritz Beck, who is at the head of the Studenter Haus, told Gilbert MacMaster that the student welfare work, now carried on in many universities in Germany, is a direct outcome of the Quaker student feeding, and the work of the Quakers with the students there. Our work showed them the spirit in which such a task should be carried out and suggested lines for developing this work for the benefit of the needy students.

In addition to interviewing many officials and inspecting children's homes and welfare departments, Gilbert MacMaster visited a number of Friends and friends of the Friends. Meetings for worship were held in various homes, and on several occasions he addressed specially arranged meetings,—a number of them being for young people.

The service of Friends in those war-torn countries opened many doors to us. Germany is not the only country where, because of our relief work, people look to us still for leadership in a fellowship that recognizes no national barriers. Have we as a Society been growing during these past few years so that we can still accept this leadership or are we getting a little tired of looking for and working for a new social order that will do away with wars and economic strife?

Consolidated Report of United Benevolences
April 1, 1927 to March 31, 1928

YEARLY MEETINGS	ACCEPTED ALLOTMENTS	TOTAL
Baltimore Yearly Meeting	$ 7200.00	$ 6404.42
California Yearly Meeting		1859.00
Canada Yearly Meeting		783.00
Indiana Yearly Meeting	30000.00	27272.54
Iowa Yearly Meeting	18000.00	18105.46
Kansas Yearly Meeting	9600.00	5845.50
Nebraska Yearly Meeting	2500.00	2351.24
New England Yearly Meeting	13000.00	12596.75
New York Yearly Meeting		3327.83
North Carolina Yearly Meeting	7750.00	9574.53
Western Yearly Meeting	26000.00	17920.88
Wilmington Yearly Meeting	6000.00	6028.27
Oregon Yearly Meeting		5223.89
Other Gifts		6066.79
	$130050.00	$123360.10

BOARDS	
Foreign Mission Board	$89820.99
Home Mission Board	17997.47
Peace Association	3228.41
Young Friends Board	2576.68
Prohibition Board	345.60
Publication Board	23.24
Education Board	207.20
Religious Education Board	950.81
Aged Ministers and Missionary Fund	5428.84
Emergency Fund	2780.86
	$123360.10

Annual Budget 1927-28	$148433.00
Receipts 1927-28	123360.10
Shortage	25072.90
Annual Budget 1926-27	151653.13
Receipts	122155.36
Shortage	29497.77

WM. PENN'S BOOKPLATE FOR SALE

In old book of 1644, "Lex, Rex" (pp 467) is William Penn's bookplate, written "William Penn Esqr. Proprietor of Pennsylvania, 1703." Original leather cover, slightly loose at joints, but in good condition. £27. R. S. Darby, 5 Westbourne Road, Edgbaston, Birmingham, England.

QUAKERDOM · AT · LARGE

Charles M. and Caroline Woodman, and their son Dudley, a Junior in Earlham College, are planning to spend the summer travelling in Europe, sailing from New York on June 16.

London Yearly Meeting of Friends will this year be held at Friends House, Euston Road, London, May 24-30. The Swarthmore Lecture will be given on the evening of May 23, by John S. Hoyland.

Charles Harold Douglas, formerly pastor of the First Friends Church of Dayton, Ohio, has recently been chosen vice president of the Seminary and Collegiate Bible Institute, an interdenominational seminary at Washington, D. C.

Portia Kellogg, a former graduate of Nebraska Central College and a former teacher at Oakwood School, Poughkeepsie, N. Y., and now a resident of Pasadena, Calif., passed through Richmond last week and spent a day at the Central Offices visiting her old friend Elizabeth Marsh. She is on her way to England to attend Woodbrooke School for the spring and early summer term. She hopes to visit France and Switzerland before returning home.

Russell Rees, pastor of the Friends Meeting at Economy, Indiana, and a Senior at Earlham College, was awarded first prize in the annual peace contest held under the auspices of the American Friends Peace Association and the Richard L. Hollowell Fund, in Earlham College auditorium, April 4. He will represent Earlham at the State Contest to be held at Evansville, April 20. For three years he has been a member of the Earlham debating team and has been active in oratorical affairs.

Walter H. Wilson, pastor of the Bloomington Friends meeting in Iowa, has been crossing, not swords but pens with the Pacifist-baiting Editor of the Muscatine, Iowa, *Journal*. The militant Editor first tried to ridicule and patronize his Quaker correspondent out of court or rather, out of his newspaper columns, but he didn't know his man. Walter kept coming back with facts and arguments in a way to compel respectful attention and has done a good job of newspaper peace education in that section.

Angkor, Cambodia! Where is it? Hands up please. We are in happy receipt of a card thus postmarked, bearing the stamp of Indo-China, a French dependency. The card is from our globe-galloping New York Friend, Abram S. Underhill, and shows the "Ruins of Angkor," which he characterizes as "the most magnificent religious building ever made by men." He writes that he and his daughter went half way around the world to see this ancient temple, and into the jungle two hundred miles from a railroad, and have not been disappointed.

The Meeting on Ministry and Oversight and the Evangelistic Committee of New York Quarterly Meeting feel a deep concern with regard to Friends from other parts of the country who locate in New York or its vicinity, without identifying themselves in any way with a Friends meeting. Oftentimes, people whose talents and service would be of great value are thus lost to our meetings. It is earnestly requested that ministers, clerks of meetings, or others, who know of people who are locating in New York, notify Eleanor W. Taber, 144 East 20th St., Gramercy Park, New York City, or W. Glenn Roberts, 215 Lenox Road, Brooklyn, N. Y.

The Austin organ for Carpenter Hall, the new building at Earlham College, has been purchased and installation will be complete by May 15. Edith M. Walton Deeds of New York a former Earlham student, has given the money for a "celestial harp" stop to be put in the organ, considered one of the most beautiful stops, which gift is deeply appreciated by the College. Dedication of the organ will take place in connection with Commencement week exercises. The Commencement address on June 11 will be given by William Dudley Foulke, upon whom Earlham conferred the honorary degree of LL.D. in 1906. He is a prominent citzen of Richmond and a well known publicist, poet and author.

John Ferguson won first honors in the Prize Peace Oratorical Contest at the Friends Church, Central City, Nebraska, April 2. The second and third prizes were awarded respectively to Kenneth Hawkes and Madeline Turnby. The winner will represent Nebraska Central College in the State Contest to be held in Central City on May 4. In the judgment of many who regularly attend this annual event the orations were the best yet to be delivered by students of the college in point of thought, composition and delivery. There was a splendid attendance and the enthusiasm of the audience was reflected in the pronounced applause tendered the contestants. The theme of the winning oration was "Breaking the Deadlock."

The Pasadena, California, Pastors' Union has appointed a committee on International Justice and Goodwill, with William L. Pearson as chairman. He is also chairman of the United Church Brotherhood of Pasadena. A first step has been taken toward starting a city federation of churches subordinate to the Federal Council of the Churches of Christ in America. A series of three articles by W. L. Pearson on "Do We Mean War or Peace?" recently appeared in the Pasadena *Star-News* in which the proposed Navy Bill was considered and a history of the National Council for the Prevention of War was outlined. "No good thing can be said of war: it is the most awful sin which only those plan and promote who temporarily or habitually forget God; and only those Christians who have misunderstood their Lord Christ will fail strenuously to oppose it."

Last week's *Quaker Quill* announced that Carpenter Hall is the name agreed upon for the new Earlham College administration building, in memory of Walter T. and Susan M. Carpenter who served as superintendent and matron at the College from 1858 to 63 and 1868 to 72. Attaining to the age of one hundred and ninety-eight, respectively, they maintained through a long useful life together Christian ideals which have become ingrained into the institution. A resolution adopted by the Trustees states: "in memory of years of faithful and efficient services in which they made a unique and definite contribution to Earlham College, we name the new building Carpenter Hall in memory of Walter T. and Susan M. Carpenter, in recognition of their Christian service and also that of others whose virtues they so well exemplified." There will be no formal occasion in connection with the naming of the building until the dedicatory services which will not take place until all the funds for the building have been secured—$35,000 being still necessary to complete the amount.

NEWS OF OUR MEETINGS

Mary Nichols Cox, a former school teacher in Randolph County, Indiana, and a Friends minister, recently closed a series of revival meetings in Wells and Jay Counties when more than thirty persons were definitely blessed. The last night at Keystone, more than fifty expressed themselves as having received special blessing. Mary Cox has improved in health and is available for evangelistic work as the Master calls.

Friends of southeastern Colorado met at Springfield, Colo., with a committee from

Fowler Quarterly Meeting, Kansas Y. M., to consider a proposal for a new Quarterly Meeting. A time of refreshing was enjoyed with the Friends of Baca County there being a good delegation from the four monthly meetings. The meetings were held on March 31 and April 1, 1928. Nixon and Minnie Rich continue in charge of the Friends Mission at Springfield. A two weeks' meeting, beginning March 25, was conducted there by Irvin J. Keena of Hugo, Colo.

Each day at the noon hour during the week preceding Easter special city-wide union services were held at the Friends church, Whittier, California, culminating in a three hour service Good Friday afternoon when seven of the city's pastors each spoke on one of the seven words from the cross: the word of intercession, of pardon, of care, of loneliness, of need, of victory, and of trust. The pastor, Willard O. Trueblood, spoke on the last word.

A group of the younger Chicago Friends met with Ermin Perisho at the Andrews' home, March 24, for a social time together. The Goodwill mission sent to Nicaragua by the American Friends Service Committee last November returned January 24. Robert Jones of our meeting served as interpreter. In the evening of March 31 Friends gathered at the home of Percival and Lucy Coffin, to hear Robert Jones and Nevin Sayre tell of the mission. Mildred White of the Friends Girls' School at Ramallah, Palestine, is spending the winter and spring quarters in study at the University of Chicago. She makes herself useful to the meeting while in the city. Chicago Friends rejoice at the coming of Sylvester and May Jones to this city for permanent residence. They live at 5704 Kimbark Avenue. The Western Yearly Meeting Conference of Missions was held at Plainfield, Indiana, March 27. May Jones was a delegate from the missionary society with Bertha H. Andrews, Charlotte E. Vickers, and Emma H. Randolph.

Central Friends Meeting in High Point, North Carolina, has just completed the usual winter program of Wednesday night supper meetings. This year, classes were held each week for the girls in art and for the boys in wood working. One group of adults studied Quakerism and the teachers and Officers of the Sunday School had a series of talks on various phases of their work. During the supper hour, programs of fun and good fellowship, splendid music and excellent talks on a variety of subjects of interest to church folk, were enjoyed by whole families and their friends. Among the speakers appearing on these programs were L. R. Johnston, principal of the city high school; L. L. Stookey, director of music in the city schools; Dr. Francis Anscombe of Salem College; T. Wingate Andrews, supt. city schools; Dr. E. C. Perisho of Guilford College; Carolena M. Wood of New York; Prof. Samuel L. Haworth of Guilford College; Henry Dwire of Winston-Salem; Dr. Binford, president of Guilford College; Joseph Peele, pastor of New Garden Meeting; Prof. Elton Trueblood, Guilford College; Milo S. Hinckle, pastor of Greensboro Meeting; Dr. Lindley Gordon of New York; Coach Pat Crawford of Guilford College; Prof. Max Noah of Guilford College; Dr. F. R. Taylor, High Point; Dr. Howard Rondthaler, president of Salem College; Miss Harriett, Elliott, North Carolina College; Capus Waynick, High Point; Dr. W. A. Harper, president of Eton College and Edna Haviland of Ram Allah Friends School. These meetings were held each week from October 12, 1927 to March 28, 1928 with an average attendance of 125. On the closing night, the hand work of the boys and girls was exhibited and those who saw it were much pleased with what had been done.

Spiceland, Indiana, Friends meeting has been very much helped in the pre-Easter services that began March 28. Each night the pastor spoke in a most helpful way of giving our hearts to Christ and being led b the holy Spirit. Each sermon was preceded with ten or fifteen minutes of moving pictures on the life of Christ, the picture of the evening leading up to the sermon for the occasion. Many members were helpful in the meetings. Five persons came forward to take the hand of the pastor and bring their membership. Other families are asking about the way of Friends with the idea of joining the church. At six A. M. on Easter many took their bag lunch and went to the church for sunrise prayer meeting. After the meeting the "Win One" class of young ladies served cocoa. During the Sabbath-school hour Prof. Leslie Carson, Superintendent of Schools, gave the reading, Christ before Pilate, which gripped the entire audience most mightily. Both the senior and junior choirs furnished the music on Sabbath evening at the close of a most profitable ten-day service for the church and community.

A series of special meetings conducted by Orley Smith of Carmel, Indiana, was held at Stillwell, Indiana, Friends meeting of which Wyman A. Hull is pastor. Seventeen persons confessed Christ as Savior and fourteen have applied for membership. The ministry of Orley Smith was much appreciated and any meeting fortunate enough to secure his services will be greatly blessed.

A special Easter program was given in the Wabash Friends meeting. The opening exercises were in charge of the Sunday-school class taught by Edna King. A short pantomime was given representing the three Marys at the tomb of Jesus with the angels, the music being rendered by an Octette. The church was beautifully decorated with Easter lilies, tulips and hyacinths. Clarence Macon, the minister, gave a most helpful sermon on Immortality. At the close seven members were received into fellowship. In the evening the Octette assisted by Mary Hill and directed by Mrs. L. A. Dawes gave an Easter Cantata which was greatly enjoyed by a well-filled house.

An Easter service of more than usual interest was held at the Friends Meeting, Marshalltown, Iowa. Charles O. Whitely, Yearly Meeting Superintendent for the last twelve years, spoke both morning and evening. The right hand of fellowship was extended to seventy-three received into membership during the past year which brings the total membership to 644. Fourteen of these were received by letter, some from other Friends meetings and others from churches representing six different denominations. Eighteen others became active members by request and forty-one, associate. The evening service was honored with the presence of the Marshalltown High School Girls' Glee Club, and the

INTIMACY WITH JESUS

By CHARLES M. WOODMAN

This new book by the pastor of the West Richmond (Ind.) Friends Church deals with some of the phases of the life of Jesus which serve to bring Him into intimate inward fellowship with mankind. It promises to be of real value to all who are searching for spiritual reality.

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FRIENDS BOOK AND SUPPLY HOUSE
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RICHMOND, INDIANA

ervices for the day were broadcast by the Marshall Electric Company.

The Friends Memorial Church at Muncie, Indiana, on Easter Morning, received eighteen new members into church fellowship. The evening service was the twenty-fifth annual Railroad Men's Meeting the program for this "Silver Anniversary" being arranged by a committee composed of railroad men and members of the church. P. A. Drake, a railroad man, read the Scripture lesson, and another, Tudor Jones from Anderson, sang a solo. The sermon by the pastor, William J. Sayers, was on the theme, Lights' Motives.

"Building the Church" was the theme of a series of church-night programs which preceded a week of pre-Easter services under the leadership of Lyman Cosand, pastor, at Bloomingdale, Indiana. The membership was instructed by the discussions in the church-night programs, helped by the fellowship of the social features, and strengthened and built up spiritually by the stirring discourses of the pastor during the pre-Easter series. A meeting for juniors and intermediates was held on Saturday afternoon before Easter day, at which time there were decisions for Christ by some of the boys and girls. *The Bloomingdale Friend* appeared in a beautiful Easter edition, with timely messages to non-resident members as well as to those residing in this community. At the close of the Bible school on Easter morning, under the guidance of the pastor, a forward step was taken by young and old. To some it meant accepting Jesus Christ as their personal Saviour; to others the renewal of a broken convenant with the Lord. To some it meant uniting with the church; to others more faithfulness in participation in vocal prayer or praise, and the rebuilding of altars for daily worship in the homes of members. All departments of the church have received new inspiration to press forward in the Master's work.

West Richmond Friends are embarking upon an extensive building program of improvement and expansion. The growing Bible School has practically burst the confines of the Community House, to which a substantial addition is to be built, rendering it adequate as a plant for religious education. Improvements are also to be made to the Meetinghouse, in which a pipe organ is to be installed. These improvements, the aproximate cost of which will be $25,000, are to be effected during the summer months.

The Easter services at the First Friends church, New Castle, Indiana, were largely attended both at Bible school and morning hour for worship. The choir furnished special music and preceding the sermon the pastor, Aaron Napier, conducted the annual consecration service for infants. This service, which is always impressive, was of unusual interest. After a short sermon on the subject, "The Sure Evidence," the doors of the church were opened and thirty-four were received into church fellowship. The King's Daughters, our Home Mission society, recently gave a play, "Listen Ladies," and cleared nearly $35 to be used for the work in our city. The Junior Church is gaining in numbers and interest. The other organizations are doing good work.

The First Friends Church of Whittier, California, enjoyed programs of unusual interest on Easter Day. There were a thousand people present at Sunday school, about fifteen hundred at morning worship and a thousand again at the evening service. Following the morning sermon on "The World's Cry for an Easter Day," sixty-five new members were received into the church. In the afternoon, the pastor, Willard O. Trueblood, and a choir of more than thirty voices under the leadership of Professor Howard L. Hockett, director of music, gave the program for the chapel service at Whittier State School, the sermon theme being "Easter." At the church in the evening, an Easter Cantata "Hosanna" was rendered by the quartet and the choir to an appreciative audience.

On April first the Newberg Friends held services commemorating in a dedicatory way, the completion of the meetinghouse remodeling project which all the congregation have been supporting so unitedly during the past three months. The improvements include a re-heating of the entire church building as well as the complete remaking of the basement into Sunday-school rooms, social or committee rooms, kitchen, dining room, etc. This provides more adequate quarters for the different departments of the local meeting as well as more comfort and convenience for the people during Yearly Meeting Week. Though this was a $5,000 project, practically the whole sum was paid in cash and every bill paid as it came due.

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EVANGELINE MARTIN

Evangeline Martin, of Newberg, Oregon, for many years closely identified with Pacific College, died March 12, 1928, at the age of seventy-two years, after an illness of nearly five years.

The daughter of John and Sarah Hanson, she was born at New London, Indiana, and while she was still an infant the family moved to Iowa, where she lived until 1882. In 1873 she was married to David Martin and they went, in 1882, to the Quaker settlement at Newberg, which was her home until the time of her death. She was the mother of two children, one of whom died in infancy. The other, Alfred Calva Martin, was a graduate of Pacific College in 1898. He served as a missionary in Alaska and also in the ministry in the homeland. Both he and David Martin died some years ago.

She became a teacher at the age of sixteen and taught for the greater part of the remainder of her life, until stricken in 1923. As a pioneer teacher at Newberg she exerted a remarkably wide influence upon young men and women of two or three generations whom she inspired to lives of usefulness. She was also active in Meeting and Bible school activities, her most distinguished Sunday school pupil being Herbert Hoover.

Evangeline Martin was active in the organization of Friends Pacific Academy in 1885 and in the enlargement of this institution to college proportions in 1891, when she became a member of the College Board, on which she has been a member until the time of her death with the exception of nine years. From 1904 she was secretary to the College Board until her illness required her to give up the position in 1926. She served the College in many ways besides her work on the Board and as its secretary. She at one time made a trip to the eastern part of the United States in the financial interests of the College, and raised a substantial fund from Friends on the Atlantic coast. When it became perfectly clear in 1910 that the College must advance or cease to be, and when a new building became absolutely essential, it was largely the faith of Evangeline Martin and Amanda M. Woodward which made possible the present main building of the College, named Wood-Mar Hall, in honor of these two women.

FOR SALE

Modern home, eight rooms, hardwood floors, attic for storage and clothes drying. Garage and chicken house. Large garden, apples, plums, cherries, grapes. Near Penn College and Friends Church. Write Louise Winnemore, 638 North Market Street, Oskaloosa, Iowa.

INTERNATIONAL SUNDAY SCHOOL LESSON

April 29, 1928

The cost of Discipleship Mark 10:17-27; 12:41-44.

Golden Text:—Where thy treasure is, there will thy heart be also. Matt. 6:21.

Daily Readings

M.—The Cost of Discipleship. Mark 10:17-27.
T.—Self-denial. Matt. 16:21-28.
W.—True Obedience. Luke 6:39-45.
T.—Loyal Service. Luke 19:11-27.
F.—Faithful Stewardship. I Cor. 16:1-9.
S.—True and False Use of Riches. Eccl. 5:10-17.
S.—All Are Invited. Isaiah 55:1-5.

Read the parallel accounts in Matt. 19 and Luke 18. This is a lesson which ought to provoke the most serious thought and discussion. Compare the land in which Jesus lived, little, poor, tax-ridden, undeveloped, with our own land today, with its diverse and unrivaled resources, its amazing wealth, its unprecedented waste and luxury. If the disciples were amazed in that day at the strong language used by Jesus about the dangers of wealth, what should we expect him to say to us? Heinrich Heine (1800—1856), the Jewish poet, was once invited by a Christian hostess to a banquet. Though being noted for a brilliant speaker, he was silent. The lady asked, "Herr Heine, why so pensive?" Looking around at the magnificent furnishings, he said, "O, I was just wondering what you Christians are going to do with the camel question." (From Peloubet's Select Notes.) We too often, when we come to these searching questions in our Lord's teachings, say like the colored preacher, "Lord, that's too deep for me." How many of us today are afraid of riches? Jesus said it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.

It would seem that good business judgment would have led Jesus to have made it easy for this wealthy and influential man to join his cause. Why then so severe a test? Wherein is the peril of riches?

1. Wealth separates people. There is a great gulf fixed between the rich and the poor. It is hard for them to have fellowship. It divides communities, even churches. From it arises jealousies, envyings, covetings, rivalry, bitterness. It creates social "distance" with its problems.

2. Wealth tends to make us dependent on ease and comfort. There may still be some need for the warning, "Woe to them that are at ease in Zion." Paul taught to "endure hardness as a good soldier of Jesus Christ."

3. Wealth is power. He who controls wealth controls other men's lives. The conservative *Washington Post* says, "A single group of not more than 20,000 business men is in charge of American prosperity today. This group of men are determining the policies of the nation's leading corporations and are over-shadowing all competitors.... The stockholders of those 1,200 corporations will receive in dividends half the net profits of American business." We see this power exerted in politics, in labor policies, in international affairs. Are economic dictators more justified than political? Here is a peril.

4. Possession of wealth often leads to selfish use of luxuries. "Of our 42,000,000 workers gainfully employed, one-quarter are forced to devote themselves to making needless or harmful things." John Woolman pointed out that "every extravagance is an oppression somewhere." How many luxuries is a Christian justified in enjoying for himself when thousands have not the bare necessities of life,

5. The possession of wealth so easily becomes possession by wealth. "The deceitfulness of riches" is one of those thorns that choke out the good seed. How many wear out their lives in the scramble for gold! "In this God we come to trust."

6. Wealth cherished distorts other values. Christ taught that man is the great value. He creates value. The accumulation and use of money must be made to contribute to the "more abundant life" which belongs to the Kingdom.

Some Suggested Tests and Principles:

1. A Christian should live simply. "Do you observe true moderation in all things"? (Query 5, Uniform Discipline). Sherwood Eddy has laid down this principle for himself and family: "To live simply and sacrificially, avoiding waste and luxury. To make the purpose of life the making of men rather than the making of money. Not to grow rich in a poor world by laying up treasure for ourselves, but to share all with our fellow men. To apply the golden rule in all our relationships."

2. "No one, whatever his wealth, should live very far beyond the scale of living that is possible for the average normal hard-working man." (Report of Conference of All Friends, Commission III, p. 10.)

3. Beauty, harmony, poetry, gayety have their place in making a full life; but there "is an essential meanness in making of them an exclusive possession." "We cannot justify palaces in the midst of hovels."

4. Business should be run as a service, not as a means of getting. Its final purpose should be the making of men, not money.

5. We are stewards, not owners. "Do you make diligent effort to acquaint yourselves and those under your care with the spiritual needs of the world; and do you support by prayer and systematic giving those who are laboring to extend Christ's Kingdom?" (Query 9.)

Jesus beheld how the multitude cast in money into the treasury. Is all our giving done under his supervision?

"Seek ye first the Kingdom of God and His righteousness." L. W. REYNOLDS.

Lynnville, Iowa

BIRTHS

PORTER— To Floyd and Nellie Porter, Springfield, Colorado, February 22, 1928, a son, Edmund Stanley.

DEATHS

TITUS—At his home, 9436 Birchwood Road, Garfield Heights, Ohio, March 29, 1928, Isaac C. Titus, son of Henry and Jane C. Titus, a birthright member of Friends, in his 86th year. Born at Westbury, N. Y., he has been a strong witness to God's saving and keeping power throughout a long life, and was always glad to praise his Master. For some time he had been in failing health. His wife, Mina C. and his only sister, Henrietta, survive him. He will be much missed by the church, the family and many friends.

THE EFFECTIVE COLLEGE

A book of 300 pages setting forth the most approved ideas and procedure regarding curricula, faculty-student relations, effective teaching, promotion of scholarship, the place of religion and the fine arts in education, and the problems of finance. President Lowell speaks a final word on "The Outlook for the American College." The book is edited by Robert L. Kelly, Permanent Executive Officer of the Association of American Colleges, Lecturer in College Administration at Columbia University and New York University. There is one chapter on a phase of the subject by each of the following: Presidents Lowell of Harvard, Aydelotte of Swarthmore, Little of Michigan, Mason of Chicago, Wilkins of Oberlin, Evans of Ripon, Cowling of Carleton, Macmillan of Wells, and Vice-Rector Pace of The Catholic University; Deans Effinger of Michigan, Hawkes of Columbia, Walters of Swarthmore, Smyser of Ohio Wesleyan and Holt of West Point; Doctors Furst of The Carnegie Foundation, Ryan of the National Catholic Welfare Conference, Jones of Columbia, Reeves of Kentucky, Robinson of The Metropolitan Museum of Art, Tatlock of Harvard, Brooks of Swarthmore, and Messrs. Miller of Pennsylvania, Surette of Harvard, Arnett and Kelly of New York, and Wise of Philadelphia.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting ofr Worship,11 a. m. Ministers, Henry G. and Jane Sumerhayes, address, 321 East 33rd Street, Covington, Kentucky. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

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